

VEDANTA DINDIMA



Verse 1

वेदान्तडिण्डिमास्तत्त्वमेकमुद्घोषयन्ति यत् ।

आस्तां पुरस्तात्तेजो दक्षिणामूर्तिसंज्ञितम् ॥ १ ॥

vedāntaḍiṇḍimāstattvamekamudghoṣayanti yat ।

āstām purastāttattejo dakṣiṇāmūrtisañjñitam ॥ 1 ॥

The drum beats of Vedanta proclaim loudly the One Reality. That Brilliance, denoted by the name Dakshinamurthy, may stay before us [Verse 1]

Verse 2

आत्माऽनात्मा पदार्थौ द्वौ भोक्तृभोग्यत्वलक्षणौ ।

ब्रह्मैवात्मा न देहादिरिति वेदान्तडिण्डिमः ॥ २ ॥

ātmā'nātmā padārthau dvau bhoktr̥bhogyatvalakṣaṇau ।

brahmaivātmā na dehādiriti vedāntaḍiṇḍimaḥ ॥ 2 ॥

Atman and non-Atman are the two categories, one having the characteristics of the enjoyer and the other of the enjoyed respectively. Of these, Atman is Brahman alone; not the body-mind-sense complex. This is the proclamation of Vedanta.[Verse 2]

Verse 3

ज्ञानाऽज्ञाने पदार्थौ द्वौ आत्मनो मुक्तिबन्धदौ ।

ज्ञानान्मुक्तिर्निबन्धोऽन्यात् इति वेदान्तडिण्डिमः ॥ ३ ॥

jñānā'jñāne padārthau dvau ātmano muktibandhadau ।

jñānānmuktirnibandho'nyāt iti vedāntaḍiṇḍimaḥ ॥ 3 ॥

There are two categories, knowledge (of the Self) and ignorance. They are the cause of liberation and bondage respectively of Atman. Of these knowledge liberates, whereas ignorance binds. This is the proclamation of Vedanta. [Verse 3]

Verse 4

ज्ञातृज्ञेयपदार्थौ द्वौ भास्यभासकलक्षणौ ।
ज्ञाता ब्रह्म जगत् ज्ञेयं इति वेदान्तडिण्डिमः ॥ ४ ॥

jñātrjñeyapadārthau dvau bhāsyabhāsakalakṣaṇau ।
jñātā brahma jagat jñeyam iti vedāntaḍiṇḍimahaḥ ॥ 4 ॥

There are two categories : one, the knower which brings everything to light; the other, the known which is brought to light (by the knower). The knower is Brahman, whereas the known is the universe. This is the proclamation of Vedanta. [Verse 4]

Verse 5

सुखदुःखे पदार्थौ द्वौ प्रियविप्रियकारकौ ।
सुखं ब्रह्म जगद्दुःखं इति वेदान्तडिण्डिमः ॥ ५ ॥

sukhaduḥkhe padārthau dvau priyavipriyakārakau ।
sukham brahma jagadduḥkham iti vedāntaḍiṇḍimahaḥ ॥ 5 ॥

Joy and sorrow are two categories, one welcome and the other abhorrent. Of them, joy is Brahman and the universe (the life of becoming) is sorrow. This is the proclamation of Vedanta. [Verse 5]

Verse 6

समष्टिव्यष्टिरूपौ द्वौ पदार्थौ सर्वसम्मतौ ।
समष्टिरीश्वरो व्यष्टिर्जीवो वेदान्तडिण्डिमः ॥ ६ ॥

samaṣṭivyāṣṭirūpau dvau padārthau sarvasammatau ।
samaṣṭiriśvaro vyaṣṭirjīvo vedāntaḍiṇḍimahaḥ ॥ 6 ॥

All thinkers accept that there are two categories, namely the whole and the part. The whole is the Godhead, and the part is the individual. This is the proclamation of Vedanta. [Verse 6]

Verse 7

ज्ञानकर्मपदार्थौ द्वौ वस्तुकरात्मतन्त्रकौ ।

ज्ञानान्मोक्षो न कर्मभ्य इति वेदान्तडिण्डिमः ॥ ७ ॥

jñānakarmapadārthau dvau vastukartrātmatantrakau ।

jñānānmokṣo na karmabhya iti vedāntaḍiṇḍimah ॥ 7 ॥

Knowledge and action are two categories. Of them, knowledge has its basis in the Reality, whereas action in the individual doer. Liberation is gained by knowledge, not by actions. This is the proclamation of Vedanta.[Verse 7]

Verse 8

श्रोतव्याश्राव्यरूपौ द्वौ पदार्थौ सुखदुःखदौ ।

श्रोतव्यं ब्रह्म नैवान्यत् इति वेदान्तडिण्डिमः ॥ ८ ॥

śrotavyāśrāvyarūpau dvau padārthau sukhaduḥkhadau ।

śrotavyaṁ brahma naivānyat iti vedāntaḍiṇḍimah ॥ 8 ॥

There are two categories, one worth listening to that bestows joy and the other being unworthy causes pain. The one worth listening to is alone Brahman; not the other. This is the proclamation of Vedanta.[Verse 8]

Verse 9

चिन्त्याचिन्त्यपदार्थौ द्वौ विश्रान्तिश्रान्तिदायकौ ।

चिन्त्यं ब्रह्म परं नान्यत् इति वेदान्तडिण्डिमः ॥ ९ ॥

cintyācintyapadārthau dvau viśrāntiśrāntidāyakau ।

cintyaṁ brahma paraṁ nānyat iti vedāntaḍiṇḍimah ॥ 9 ॥

There are two categories, one that is worth contemplating and the other that is not. They result respectively in repose and exhaustion. The former is the Supreme Brahman. Other things are not worth contemplating upon. This is the proclamation of Vedanta.[Verse 9]

Verse 10

ध्येयाध्येयपदार्थौ द्वौ धीसमाध्यसमाधिदौ ।

ध्यातव्यं ब्रह्म नैवान्यत् इति वेदान्तडिण्डिमः ॥ १० ॥

dhyeyādhhyeyapadārthau dvau dhīsamādhyaśamādhidau ।

dhyātavyaṁ brahma naivānyat iti vedāntaḍiṇḍimaḥ ॥ 10 ॥

There are two categories, one worthy and the other not worthy of meditation. The former is conducive to the thoughtless state of the mind, whereas the latter leads to the agitation of the mind. The seeker should meditate on Brahman alone but not non-Brahman. This is the proclamation of Vedanta. [Verse 10]

Verse 11

योगिनो भोगिनो वाऽपि त्यागिनो रागिणोऽपि च ।

ज्ञानान्मोक्षो न सन्देह इति वेदान्तडिण्डिमः ॥११॥

yogino bhogino vā'pi tyāgino rāgiṇo'pi ca ।

jñānānmokṣo na sandeha iti vedāntaḍiṇḍimaḥ ॥11॥

Whether a person is a seeker of liberation or is given to pleasures, whether a person is a Renunciate or world-centric, there is no doubt that liberation comes by knowledge alone. This is the proclamation of Vedanta.[Verse 11]

Verse 12

न वर्णाश्रमसङ्गं केतैर्न कर्मोपासनादिभिः ।

ब्रह्मज्ञानं विना मोक्ष इति वेदान्तडिण्डिमः ॥१२॥

na varṇāśramasaṅgā ketairna karmopāśanādibhiḥ ।

brahmajñānaṁ vinā mokṣa iti vedāntaḍiṇḍimaḥ ॥12॥

Liberation cannot be gained by anything except the knowledge of Brahman. The marks of the social class or stage of life, the rituals, meditations, etc., cannot give liberation. This is the proclamation of Vedanta.[Verse 12]

Verse 13

असत्यस्सर्वसंसारो रसाभासादिदूषितः ।
उपेक्ष्यो ब्रह्म विज्ञेयं इति वेदान्तडिण्डिमः ॥१३॥

asatyassarvasamsāro rasābhāsādidūṣitaḥ ।
upekṣyo brahma vijñeyam iti vedāntaḍiṇḍimāḥ ॥13॥

It is a delusion to suppose that beatitude obtains in the life of becoming. It is so full of blemishes. Hence one has to know Brahman by remaining indifferent to the life of becoming. This is the proclamation of Vedanta.[Verse 13]

Verse 14

वृथा क्रिया वृथाऽलापान् वृथा वादान् मनोरथान् ।
त्यक्तवैकं ब्रह्म विज्ञेयं इति वेदान्तडिण्डिमः ॥१४॥

vṛthā kriyā vṛthāā'lāpān vṛthā vādān manorathān ।
tyaktvaikam brahma vijñeyam iti vedāntaḍiṇḍimāḥ ॥14॥

The seeker should relinquish wasteful actions, garrulity, disputations and desires, and strive to know the non-dual Brahman. This is the proclamation of Vedanta.[Verse 14]

Verse 15

स्थितो ब्रह्मात्मना जीवो ब्रह्म जीवात्मना स्थितम् ।
इति सम्पश्यतां मुक्तिरिति वेदान्तडिण्डीमः ॥१५॥

sthito brahmātmanā jīvo brahma jīvātmanā sthitam ।
iti sampāśyatām muktiriti vedāntaḍiṇḍimāḥ ॥15॥

The individual obtains as Brahmananda Brahmanas the individual. The drum (beat) of Vedanta proclaims that there is liberation for those who have this clear vision.[Verse 15]

Verse 16

जीवो ब्रह्मात्मना ज्ञेयो ज्ञेयं जीवात्मना परम् ।
मुक्तिस्तदैक्यविज्ञानादिति वेदान्तडिण्डीमः ॥१६॥

jīvo brahmātmanā jñeyo jñeyam jīvātmanā param ।
muktistadaikyavijñānāditi vedāntaḍiṇḍīmahaḥ ॥16॥

One should Recognise that the individual is essentially Brahmananda that the Supreme Reality Brahman alone is the individual. Vedanta like a drum proclaims that recognition of this Unity leads to liberation.[Verse 16]

Verse 17

सर्वात्मना परं ब्रह्म श्रोतुरात्मतया स्थितम् ।
नायासस्तत्त्वविज्ञप्तौ इति वेदान्तडिण्डीमः ॥१७॥

sarvātmanā param brahma śroturātmatayā sthitam ।
nāyāsastattvavijñaptau iti vedāntaḍiṇḍīmahaḥ ॥17॥

The Supreme Brahman alone obtains as everything, and also as the innermost being of the listener (of Vedanta). Hence, Vedanta proclaims that there is no exertion involved in Recognising that Reality.[Verse 17]

Verse 18

ऐहिकं चामुष्मिकं च तापान्तं कर्मसञ्चयम् ।
त्यक्त्वा ब्रह्मैव विज्ञेयमिति वेदान्तडिण्डीमः ॥१८॥

aihikaṁ cāmuṣmikaṁ ca tāpāntaṁ karmasañcayam ।
tyaktvā brahmaiva vijñeyamiti vedāntaḍiṇḍīmahaḥ ॥18॥

All actions in pursuit of the pleasures of this world or of the other world ultimately lead to suffering and bondage. Hence, Vedanta proclaims that the seeker of Self-knowledge should relinquish all actions prompted by desire and strive to know Brahman alone.[Verse 18]

Verse 19

अद्वैतद्वैतवादौ द्वौ सूक्ष्मस्थूलदशां गतौ ।
अद्वैतवादान्मोक्षस्स्यात् इति वेदान्तडिण्डिमः ॥१९॥

advaitadvaitavādaḥ dvau sūkṣmasthūladāśāṁ gatau ।
advaitavādānmokṣasyāt iti vedāntaḍiṇḍimāḥ ॥19॥

There are two visions: one, that of unity and the second, that of division. The vision of unity is subtle, and the vision of division is gross. Vedanta proclaims that among them, the vision of unity gives liberation. [Verse 19]

Verse 20

कर्मिणो विनिवर्तन्ते निवर्तन्ते उपासकाः ।
ज्ञानिनो न निवर्तन्ते इति वेदान्तडिण्डिमः ॥२०॥

karmino vinivartante nivartante upāsakāḥ ।
jñānino na nivartante iti vedāntaḍiṇḍimāḥ ॥20॥

Vedanta proclaims that there is rebirth for the performers of rituals and for the Meditators, but not for the Knowers of the Self.[Verse 20]

Verse 21

परोक्षासत्फलं कर्म ज्ञानं प्रत्यक्षसत्फलम् ।
ज्ञानमेवाभ्यसेत्तस्मात् इति वेदान्तडिण्डिमः ॥२१॥

parokṣāsatphalaṁ karma jñānaṁ pratyakṣasatphalam ।
jñānamevābhyasettasmāt iti vedāntaḍiṇḍimāḥ ॥21॥

The results of the rituals are mediate and unreal, whereas those of the knowledge of Self are immediate and real. Therefore, Vedanta proclaims that one should engage in the knowledge of Self alone.[Verse 21]

Verse 22

वृथा श्रमोऽयं विदुषां वृथाऽयं कर्मिणां श्रमः ।
यदि न ब्रह्मविज्ञानं इति वेदान्तडिण्डिमः ॥२२॥

vṛthā śramo'yaṁ viduṣāṁ vṛthā'yaṁ karmināṁ śramah ।
yadi na brahmavijñānaṁ iti vedāntaḍiṇḍimaha ॥22॥

Vedanta proclaims that all this exertion of the scholars (or Meditators) and performers of rituals is a waste, if the knowledge of Brahman is not gained.[Verse 22]

Verse 23

अलं यागैरलं योगैरलं भुक्तैरलं धनैः ।
परस्मिन् ब्रह्मणि ज्ञाते इति वेदान्तडिण्डिमः ॥२३॥

alaṁ yāgairalaṁ yogairalaṁ bhuktairalaṁ dhanaiḥ ।
parasmin brahmaṇi jñāte iti vedāntaḍiṇḍimaha ॥23॥

Vedanta proclaims that once the supreme Brahman is known, no purpose is served by rituals or yogic practices, or by sense pleasures or various kinds of wealth.[Verse 23]

Verse 24

अलं वेदैरलं शास्त्रैरलं स्मृतिपुराणकैः ।
परमात्मनि विज्ञाते इति वेदान्तडिण्डिमः ॥२४॥

alaṁ vedairalaṁ śāstrairalaṁ smṛtipurāṇakaiḥ ।
paramātmāni vijñāte iti vedāntaḍiṇḍimaha ॥24॥

Vedanta proclaims that once the seeker Realises his innermost Reality, no more purpose is served by the Vedas, or by various branches of knowledge, or by canon texts and The Puranas.[Verse 24]

Verse 25

नर्चा न यजुषाऽर्थोऽस्ति न साम्नार्थोऽस्ति कश्चन ।
जाते ब्रह्मात्मविज्ञाने इति वेदान्तडिण्डिमः ॥२५॥

narcā na yajuṣā'rtho'sti na sāmnrtho'sti kaścana ।
jāte brahmātmavijñāne iti vedāntaḍiṇḍimaḥ ॥25॥

Vedanta proclaims that for the one who understood the unity of Brahman and Atman, there is no purpose whatsoever served by the Āgveda, the Yajurveda, or the Samaveda. [Verse 25]

Verse 26

कर्माणि चित्तशुद्धयर्थं ऐकाग्र्यार्थमुपासना ।
मोक्षार्थं ब्रह्मविज्ञानं इति वेदान्तडिण्डिमः ॥२६॥

karmāṇi cittaśud dhyaartham aikāgryāarthamupāsana ।
mokṣāartham brahmavijñānam iti vedāntaḍiṇḍimaḥ ॥26॥

Vedanta proclaims that actions are meant for the purification of the heart, meditation for the One-Pointedness of the mind, whereas the knowledge of Brahman is for the sake of liberation of the person.[Verse 26]

Verse 27

सञ्चितागामिकर्माणि दह्यन्ते ज्ञानवह्निना ।
प्रारब्धानुभवान्मोक्षः इति वेदान्तडिण्डिमः ॥२७॥

sañcitāgāmikarmaṇi dahyante jñānavahninā ।
prārabdhānubhavanmokṣaḥ iti vedāntaḍiṇḍimaḥ ॥27॥

Vedanta proclaims that the accumulated actions and future actions of the knower of Brahman get destroyed by the fire of knowledge. By enjoying the results of the actions that are already fructified, he gains liberation. [Verse 27]

Verse 28

न पुण्यकर्मणा वृद्धिः न हानिः पापकर्मणा ।
नित्यासङ्गात्मनिष्ठानां इति वेदान्तडिण्डिमः ॥२८॥

na puṇyakarmaṇā vṛddhiḥ na hāniḥ pāpakarmaṇā ।
nityāsaṅgātmaniṣṭhānām iti vedāntaḍiṇḍimahaḥ ॥28॥

Vedanta proclaims that for the knower's of Brahman who abide in the eternal unattached Atman, there is neither embellishment by virtuous action, nor loss by sinful action.[Verse 28]

Verse 29

बुद्धिपूर्वाबुद्धिपूर्वकृतानां पापकर्मणाम् ।
प्रायश्चित्तमहो ज्ञानं इति वेदान्तडिण्डिमः ॥२९॥

buddhipūrvābuddhipūrvakṛtānām pāpakarmaṇām ।
prāyaścittamahō jñānaṁ iti vedāntaḍiṇḍimahaḥ ॥29॥

Vedanta proclaims thus : ‘What a wonder! Self-knowledge is the atonement for all the sinful deeds committed deliberately or unknowingly’. [Verse 29]

Verse 30

दृग्दृश्यौ द्वौ पदार्थौ स्तः परस्परविलक्षणौ ।
दृग् ब्रह्म दृश्यं माया स्यात् इति वेदान्तडिण्डिमः ॥३०॥

ḍṛgdr̥śyau dvau padārthau staḥ parasparavilakṣaṇau ।
ḍṛg brahma dr̥śyaṁ māyā syāt iti vedāntaḍiṇḍimahaḥ ॥30॥

Vedanta proclaims that the seer and the seen are two distinct categories. Of these two, the seer is Brahman whereas the seen is unreal.[Verse 30]

Verse 31

अविद्योपाधिको जीवो मायोपाधिक ईश्वरः ।
मायाऽविद्यागुणातीत इति वेदान्तडिण्डिमः ॥३१॥

avidyopādhiko jīvo māyopādhika īśvaraḥ ।
māyā'vidyāguṇātīta iti vedāntaḍiṇḍimaḥ ॥31॥

Vedanta proclaims that Ishvara (God) is indeed the Supreme Reality manifesting in the adjunct of the Universal Power, whereas the individual is the same Supreme Reality Brahman reflecting in the limiting adjunct of nescience. Brahman Itself transcends the Universal Power, the nescience, and the guna-s of the Universal Power. [Verse 31]

Verse 32

साकारं च निराकारं निर्गुणं च गुणात्मकम् ।
तत्त्वं तत्परमं ब्रह्म इति वेदान्तडिण्डिमः ॥३२॥

sākāraṁ ca nirākāraṁ nirguṇaṁ ca guṇātmakam ।
tattvaṁ tatparamaṁ brahma iti vedāntaḍiṇḍimaḥ ॥32॥

Vedanta proclaims that that Supreme Reality Brahman, though formless, manifests as having a form; though without attributes, manifests as the three Guna-s.[Verse 32]

Verse 33

द्विजत्वं विध्यनुष्ठानात् विप्रत्वं वेदपाठतः ।
ब्राह्मण्यं ब्रह्मविज्ञानात् इति वेदान्तडिण्डिमः ॥३३॥

dvijatvaṁ vidhyanuṣṭhānāt vipratvaṁ vedapāṭhataḥ ।
brāhmaṇyaṁ brahmavijñānāt iti vedāntaḍiṇḍimaḥ ॥33॥

Vedanta proclaims that the one who performs the enjoined actions is Dvija or twice born, that the one who studies the Vedas is Vipra, and the one who knows Brahman is Brahman. [Verse 33]

Verse 34

सर्वात्मना स्थितं ब्रह्म सर्वं ब्रह्मात्मना स्थितम् ।
न कार्यं कारणाद्भिन्नं इति वेदान्तडिण्डिमः ॥३४॥

sarvātmanā sthitam brahma sarvaṁ brahmātmanā sthitam ।
na kāryaṁ kāraṇādbhinnaṁ iti vedāntaḍiṇḍimaḥ ॥34॥

Vedanta proclaims that Brahman alone manifests as everything and everything has its existence in Brahman alone. The effect is not different from the cause. [Verse 34]

Verse 35

सत्तास्फुरणसौख्यानि भासन्ते सर्ववस्तुषु ।
तस्माद् ब्रह्ममयं सर्वं इति वेदान्तडिण्डिमः ॥३५॥

sattāsphuraṇasaukhyāni bhāsante sarvavastuṣu ।
tasmād brahmamayaṁ sarvaṁ iti vedāntaḍiṇḍimaḥ ॥35॥

Existence, shining (self-evidence) and felicity manifest in all objects. Therefore, Vedanta proclaims that everything is pervaded by Brahman.[Verse 35]

Verse 36

अवस्थात्रितयं यस्य क्रीडाभूमितया स्थितम् ।
तदेव ब्रह्म जानीयात् इति वेदान्तडिण्डिमः ॥३६॥

avasthātritayaṁ yasya krīḍābhūmitayā sthitam ।
tadeva brahma jānīyāt iti vedāntaḍiṇḍimaḥ ॥36॥

One has to Recognise that Brahman alone is manifesting as the three-fold experience of waking, dream and deep-sleep states and this experience serves as Its playground. This is the proclamation of Vedanta. [Verse 36]

Verse 37

यन्नादौ यच्च नास्त्यन्ते तन्मध्ये भातमप्यसत् ।
अतो मिथ्या जगत्सर्वं इति वेदान्तडिण्डिमः ॥३७॥

yannādaṁ yacca nāstyante tanmadhye bhātamapyasat ।
ato mithyā jagatsarvaṁ iti vedāntaḍiṇḍimahaḥ ॥37॥

Whatever is not there in the beginning and in the end, but appears in-between, is unreal. Therefore, Vedanta proclaims that this entire universe is unreal.[Verse 37]

Verse 38

यदस्त्यादौ यदस्त्यन्ते यन्मध्ये भाति तत्स्वयम् ।
ब्रह्मैवैकमिदं सत्यं इति वेदान्तडिण्डिमः ॥३८॥

yadastyādaṁ yadastyante yanmadhye bhāti tatsvayam ।
brahmaivaikamidaṁ satyaṁ iti vedāntaḍiṇḍimahaḥ ॥38॥

Vedanta proclaims that the non-dual Brahman alone is shining on its own in the beginning, in-between and in the end (of everything). Hence, It alone is the Reality. [Verse 38]

Verse 39

पुरुषार्थत्रयाविष्टाः पुरुषाः पशवो ध्रुवम् ।
मोक्षार्थी पुरुषश्श्रेष्ठः इति वेदान्तडिण्डिमः ॥३९॥

puruṣārthatrayaṁviṣṭāḥ puruṣāḥ paśavo dhruvam ।
mokṣārthī puruṣaśśreṣṭhaḥ iti vedāntaḍiṇḍimahaḥ ॥39॥

Drum beat of Vedanta proclaims that people who are passionately committed to the three fold human Endeavour's (dharma, artha and kaama) are indeed ignorant, whereas the one committed to liberation is pre-eminent. [Verse 39]

Verse 40

घटकुड्यादिकं सर्वं मृत्तिकामात्रमेव च ।
तथा ब्रह्म जगत्सर्वं इति वेदान्तडिण्डिमः । ४० ।

*Ghaṭakudyādikam sarvam mṛttikāmātramēva ca,
Tathā brahma jagatsarvam iti vēdāntaḍiṇḍimāḥ. 40*

The pot, the wall etc are indeed clay alone. In the same way, Drum beat of Vedanta proclaims that all this universe is Brahman alone. [Verse 40]

Verse 41

षण्णिहत्य त्रयं हित्वा द्वयं भित्त्वाऽखिलातिगम् ।
एकं बुद्ध्वाऽश्नुते मोक्षं इति वेदान्तडिण्डिमः ।। ४१

*Ṣaṇṇihatya trayam hitvā dvayam bhittvā`khilātigam,
Ēkam buddhvā`śnutē mōkṣam iti vēdāntaḍiṇḍimāḥ. 41*

The seeker should eliminate the six enemies (desire, anger, miserliness, delusion, arrogance, jealousy), transcend the three Gunas (Sattva, rajas, Tamas), get rid of the false notion of division and realize the non dual Brahman. Vedanta proclaims that this realization liberates the person. [Verse 41]

Verse 42

भित्त्वा षट्पञ्च भित्त्वाऽथ भित्त्वाऽथ चतुरस्त्रिकम् ।
द्वयं हित्वाऽऽश्रयेदेकं इति वेदान्तडिण्डिमः । ४२ ।

*Bhittvā ṣaṭ pañca bhittvā'tha bhittvā'tha caturastrīkam,
Dvayaṃ hitvā''śrayēdēkaṃ iti vēdāntaḍiṇḍimāḥ. | 42 |*

Drum beat of Vedanta proclaims that the seeker should get rid of the six infirmities(sorrow, delusion, fear of old age, death, thirst and hunger). the five sense pleasures, the four mind modifications (emotions, intellect, memory and the ego) and the three attachments; further the seeker should give up the divisive tendency and take refuge in the non dual reality.

[Verse 42]

Verse 43

देहो नाहमहं देही देहसाक्षीति निश्चयात् ।
जन्ममृत्युप्रहीणोऽसौ इति वेदान्तडिण्डिमः । ४३ ।

*Dēhō nāhamahaṃ dēhī dēhasākṣīti niścayāt,
Janmamṛtyuprahīṇō'sau iti vēdāntaḍiṇḍimāḥ. | 43 |*

I am not the body; I am the indweller of the body; I am the witness of the body; One who has such a clear understanding will be liberated from the cycle of death and birth - this Drum beat of Vedanta proclaims. [Verse 43]

Verse 44

प्राणो नाहमहं देवः प्राणसाक्षीति निश्चयात्।
क्षुत्पिपासोपशान्तिस्स्यात् इति वेदान्तडिण्डिमः ॥ ४४ ॥

*Prāṇō nāhamahaṁ dēvaḥ prāṇasākṣīti niścayāt,
Kṣutpipāsōpaśāntissyāt iti vēdāntaḍiṇḍimaḥ. 44*

I am not the life force (praana); I am the witness of the life force. I am the self shining Atman. One of free from the afflictions of hunger and thirst because of such a clear vision - Drum beat of Vedanta proclaims.[Verse 44]

Verse 45

मनो नाहमहं देवः मनस्साक्षीति निश्चयात्।
शोकमोहापहानिस्स्यात् इति वेदान्तडिण्डिमः ॥ ४५ ॥

*Manō nāhamahaṁ dēvaḥ manassākṣīti niścayāt,
Śōkamōhāpahānissyāt iti vēdāntaḍiṇḍimaḥ. | 45. |*

I am not the mind; I am the self shining witness of the mind. This clear vision eliminates sorrow and delusion - Drum beat of Vedanta proclaims. [Verse 45]

Verse 46

बुद्धिर्नाहमहं देवो बुद्धिसाक्षीति निश्चयात्।
कर्तृभावनिवृत्तिस्स्यात् इति वेदान्तडिण्डिमः ॥ ४६ ॥

*Buddhirnāhamahaṁ dēvaḥ buddhisākṣīti niścayāt,
Kartṛbhāvanivṛttissyāt iti vēdāntaḍiṇḍimaḥ. | 46 |*

I am not the intellect; I am the self shining witness of the intellect. Clear vision of this truth eliminates sense of Doership - Drum beat of Vedanta proclaims. [Verse 46]

Verse 47

नाज्ञानं स्यामहं देवोऽज्ञानसाक्षीति निश्चयात् ।
सर्वानर्थनिवृत्तिस्स्यात् इति वेदान्तडिण्डिमः । ४७ ।

*Nājñānaṃ syāmaham dēvō'jñānasākṣīti niścayāt,
Sarvānarthanivṛttissyāt iti vēdāntaḍiṇḍimāḥ. | 47 |*

I am not the ignorance; I am the self shining witness of the ignorance. This clear vision eliminates all misfortunes - Drum beat of Vedanta proclaims. [Verse 47]

Verse 48

अहं साक्षीति यो विद्यात् विविच्यैवं पुनः पुनः ।
स एव मुक्तोऽसौ विद्वान् इति वेदान्तडिण्डिमः ॥ ४८ ॥

*Aham sākṣīti yō vidyāt vivicyaivam punaḥ punaḥ,
Sa ēva muktō'sau vidvān iti vēdāntaḍiṇḍimāḥ. 48*

' i am the witness alone'. whoever Recognises thus by constant discrimination alone is the Realised person, declares Vedanta.[Verse 48]

Verse 49

नाहं माया न तत्कार्यं न साक्षी परमोऽस्म्यहम् ।
इति निस्संशयज्ञानात् मुक्तिर्वेदान्तडिण्डिमः ॥ ४९ ॥

*Nāham māyā na tatkāryam na sākṣī paramō'smyaham,
Iti nissamśaya jñānānmuktirvēdāntaḍiṇḍimāḥ. || 49 ||*

I am neither the Maaya nor its effects; I am not even the witness. I am the Supreme Reality. One who knows this truth without an iota of doubt gets liberated, declare Vedanta. [Verse 49]

Verse 50

नाहं सर्वमहं सर्वं मम सर्वमिति स्फुटम्।
ज्ञाते तत्त्वे कुतो दुःखं इति वेदान्तडिण्डिमः ॥ ५० ॥

*Nāhaṃ sarvamaḥaṃ sarvaṃ mama sarvamiti sphuṭam,
Jñātē tattvē kutō duḥkhaṃiti vēdāntaḍiṇḍimaḥ. ॥50 ॥*

I am none (of the creation); I am all; everything is me and mine. "Where from the sorrow arises for one who clearly knows this reality thus?" questions Vedanta.[Verse 50]

Verse 51

देहादिपञ्चकोशस्था या सत्ता प्रतिभासते।
सा सत्ताऽऽत्मा न सन्देह इति वेदान्तडिण्डिमः ॥ ५१ ॥

*Dēhādipañcakōśasthā yā sattā pratibhāsatē,
Sā sattā''tmā na sandēha iti vēdāntaḍiṇḍimaḥ. ॥ 51 ॥*

The existence that is shining in the five sheaths beginning with the food sheath is indeed Atman; there is no doubt about it, declare Vedanta.[Verse 51]

Verse 52

देहादिपञ्चकोशस्था या स्फूर्तिरनुभूयते।
सा स्फूर्तिरात्मा नैवान्यत् इति वेदान्तडिण्डिमः ॥ ५२ ॥

*Dēhādipañcakōśasthā yā sphūrtiranubhūyatē,
Sā sphūrtirātmā naivānyat iti vēdāntaḍiṇḍimaḥ. 52*

We experience the knowingness in the five sheaths beginning with the food sheath. That knowingness is none other than Atman, declares Vedanta. [Verse 52]

Verse 53

देहादिपञ्चकोशस्था या प्रीतिरनुभूयते ।
सा प्रीतिरात्मा कूटस्थ इति वेदान्तडिण्डिमः ॥५३॥

*Dēhādipañcakōśasthā yā prītiranubhūyatē,
Sā prītirātmā kūṭastha iti vēdāntaḍiṇḍimāḥ. 53*

We experience love or joy in the five sheaths beginning with the body sheath. That pure joy alone is utter unchangeable Atman, declares Vedanta. [Verse 53]

Verse 54

व्योमादिपञ्चभूतस्था या सत्ता भासते नृणाम् ।
सा सत्ता परमं ब्रह्म इति वेदान्तडिण्डिमः ॥५४॥

*Vyōmādipañcabhūtasthā yā sattā bhāsatē nṛṇām,
Sā sattā paramaṁ brahma iti vēdāntaḍiṇḍimāḥ. 54*

Human beings comprehend the existence in the five elements beginning with space. Vedanta declare that existence is the Supreme Brahman. [Verse 54]

Verse 55

व्योमादिपञ्चभूतस्था या चिदेकानुभूयते ।
सा चिदेव परं ब्रह्म इति वेदान्तडिण्डिमः ॥५५॥

*Vyōmādipañcabhūtasthā yā cidēkānubhūyatē,
Sā cidēva param brahma iti vēdāntaḍiṇḍimāḥ. 55*

The awareness that is intrinsic to the knowledge of the five elements is Supreme Brahman, declares Vedanta .[Verse 55]

Verse 56

व्योमादिपञ्चभूतस्था या प्रीतिरनुभूयते ।
सा प्रीतिरेव ब्रह्म स्यात् इति वेदान्तडिण्डिमः ॥ ५६ ॥

*Vyōmādipañcabhūtasthā yā prītiranubhūyatē,
Sā prītirēva brahma syāt iti vēdāntaḍiṇḍimāḥ. 56*

The joy that comes to experience in the knowledge of the five elements alone is Brahman, declares Vedanta. [Verse 56]

Verse 57

देहादिकोशगा सत्ता या सा व्योमादिभूतगा ।
मानाभावान्न तद्भेद इति वेदान्तडिण्डिमः ॥ ५७ ॥

*Dēhādikōśagā sattā yā sā vyōmādibhūtagā,
Mānābhāvānna tadbhēda iti vēdāntaḍiṇḍimāḥ. 57*

The existence manifest in the five sheaths beginning with body and that manifest in the five elements beginning with the space are one and the same. There is no difference between the two, declare Vedanta, since such a difference is not established by any means of knowledge. [Verse 57]

Verse 58

देहादिकोशगा स्फूर्तिः या सा व्योमादिभूतगा ।
मानाभावान्न तद्भेद इति वेदान्तडिण्डिमः ॥ ५८ ॥

*Dēhādikōśagā sphūrṭiḥ yā sā vyōmādibhūtagā,
Mānābhāvānna tadbhēda iti vēdāntaḍiṇḍimāḥ. 58*

The knowingness manifest in the five sheaths beginning with body and that manifest in the five elements beginning with the space are one and the same. There is no difference between the two, declare Vedanta, since such a difference is not established by any means of knowledge. [Verse 58]

Verse 59

देहादिकोशगा प्रीतिः या सा व्योमादिभूतगा ।
मानाभावान्न तद्भेद इति वेदान्तडिण्डिमः ॥ ५९ ॥

*Dēhādīkōśagā prītiḥ yā sā vyōmādhūtagā,
Mānābhāvānna tadbhēda iti vēdāntaḍiṇḍimāḥ. ॥ 59 ॥*

The Joy that is manifest in the five sheaths beginning with the body and in the five elements beginning with the space are one and the same. There is no difference between the two, declares Vedanta, since such a difference is not established by any means of knowledge. [Verse 59]

Verse 60

सच्चिदानन्दरूपत्वात् ब्रह्मैवात्मा न संशयः ।
प्रमाणकोटिसन्धानात् इति वेदान्तडिण्डिमः ॥ ६० ॥

*Saccidānandarūpatvāt brahmaivātmā na saṁśayaḥ,
Pramāṇakōṭisandhānāt iti vēdāntaḍiṇḍimāḥ. 60*

The intrinsic nature of awareness is existence-awareness-happiness. This is also established by countless means of Knowledge. Hence, declares Vedanta, Atman is indeed Brahman alone. [Verse 60]

Verse 61

न नामरूपे नियते सर्वत्र व्यभिचारतः ।
अनामरूपं सर्वं स्यात् इति वेदान्तडिण्डिमः ॥ ६१ ॥

*Na nāmarūpē niyatē sarvatra vyabhicārataḥ,
Anāmarūpaṁ sarvaṁ syāt iti vēdāntaḍiṇḍimāḥ. 61*

The names and forms of all objects are unsteady at all times and in all places. Therefore, declare Vedanta, the reality of everything is beyond names and forms. [Verse 61]

Verse 62

न जीवब्रह्मणोर्भेदस्सत्तारूपेण विद्यते ।
सत्ताभेदे न मानं स्यात् इति वेदान्तडिण्डिमः ॥ ६२ ॥

*Na jivabrahmaṇōrbhēdassattārūpeṇa vidyatē,
Sattābhēdē na mānaṁ syāt iti vēdāntaḍiṇḍimāḥ. 62*

There can be no difference between the individual and the Brahman in terms of existence, because there is no way of establishing (Using a means of knowledge) the difference in terms of existence between them, Declares Vedanta. [Verse 62]

Verse 63

न जीवब्रह्मणोर्भेदस्स्फूर्तिरूपेण विद्यते ।
स्फूर्तिभेदे न मानं स्यात् इति वेदान्तडिण्डिमः ॥ ६३ ॥

*Na jivabrahmaṇōrbhēdassphūrtirūpeṇa vidyatē,
Sphūrtibhēdē na mānaṁ syāt iti vēdāntaḍiṇḍimāḥ. ॥ 63 ॥*

There can be no difference between the individual and the Brahman in terms of knowingness, because there is no way of establishing (using a means of knowledge) the difference in terms of knowingness between them, Declares Vedanta. [Verse 63]

Verse 64

न जीवब्रह्मणोर्भेदः प्रियरूपेण विद्यते ।
प्रियभेदे न मानं स्यात् इति वेदान्तडिण्डिमः ॥ ६४ ॥

*Na jivabrahmaṇōrbhēdaḥ priyarūpeṇa vidyatē,
Priyabhēdē na mānaṁ syāt iti vēdāntaḍiṇḍimāḥ. 64*

There can be no difference between the individual and Brahman in terms of joy, because there is no way of establishing (Using a means of knowledge) the difference in terms of joy between them, Declares Vedanta. [Verse 64]

Verse 65

न जीवब्रह्मणोर्भेदः नाम्ना रूपेण विद्यते ।
नाम्नो रूपस्य मिथ्यात्वात् इति वेदान्तडिण्डिमः ॥ ६५ ॥

*Na jīvabrahmaṇōrbhēdaḥ nāmnā rūpeṇa vidyatē,
Nāmnō rūpasya mithyātvāt iti vēdāntaḍiṇḍimāḥ. 65*

There can be no difference between the individual and Brahman in terms of name and form, because the latter are unreal, proclaims Vedanta. [Verse 65]

Verse 66

न जीवब्रह्मणोर्भेदः पिण्डब्रह्माण्डभेदतः ।
व्यष्टेस्समष्टेरेकत्वात् इति वेदान्तडिण्डिमः ॥ ६६ ॥

*Na jīvabrahmaṇōrbhēdaḥ piṇḍabrahmaṇḍabhēdataḥ,
Vyaṣṭēssamaṣṭērēkatvāt iti vēdāntaḍiṇḍimāḥ. 66*

There can be no difference between the individual and Brahman because of the difference between the individual and the universal bodies, because of both of them are one and the same...thus proclaims Vedanta. [Verse 66]

Verse 67

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ।
जीवन्मुक्तस्तु तद्विद्वान् इति वेदान्तडिण्डिमः ॥ ६७ ॥

*Brahma satyaṁ jaganmithyā jīvō brahmaiva nāparaḥ,
Jīvanmuktastu tadvidvān iti vēdāntaḍiṇḍimāḥ. 67*

Brahman alone is real, whereas the world is unreal. The one who knows that is indeed liberated even while living proclaims Vedanta. [Verse 67]

Verse 68

अनामरूपं सकलं सन्मयं चिन्मयं परम् ।
कुतो भेदः कुतो बंध इति वेदान्तडिण्डिमः ॥६८॥

*Anāmarūpaṁ sakalaṁ sanmayam cinmayam param,
Kutō bhēdaḥ kutō bandha iti vēdāntaḍiṇḍimāḥ. 68*

Everything is the supreme reality, which is beyond names and forms. That reality is the Crystallised existence-consciousness. 'where is the division? where is the bondage?', demands Vedanta. [Verse 68]

Verse 69

न तत्त्वात्कथ्यते लोको नामाद्यैर्व्यभिचारतः ।
वटुर्जरठ इत्याद्यैरिति वेदान्तडिण्डिमः ॥६९॥

*Na tattvāt kathyatē lōkō nāmādyairvyabhicāraṭaḥ,
Vaṭurjaraṭha ityādyairiti vēdāntaḍiṇḍimāḥ. 69*

The individual is addressed by such ever changing appellations as the young, old etc. In doing so, declares Vedanta, the people are not addressing the real nature of the person. [Verse 69]

Verse 70

नामरूपात्मकं विश्वमिन्द्रजालं विदुर्बुधाः ।
अनामत्वादयुक्तत्वादिति वेदान्तडिण्डिमः ॥ ७० ॥

*Nāmarūpātmakaṁ viśvamindrajālaṁ vidurbudhāḥ,
Anāmatvādayuktatvāditi vēdāntaḍiṇḍimāḥ. ॥70॥*

The wise know that this world, constituted by names and forms, is just an appearance like a show of magic. it does not deserve to be Categorised, because the name are ever-changing to such an extent that they are not names at all, declares Vedanta. [Verse 70]

Verse 71

अभेददर्शनं मोक्षस्संसारो भेददर्शनः ।
सर्ववेदान्तसिद्धान्त इति वेदान्तडिण्डिमः । ७१ ।

*Abēdadarśanam mōkṣassaṃsārō bhēdadarśanaḥ,
Sarvavēdāntasiddhānta iti vēdāntaḍiṇḍimāḥ. 71*

The vision of non difference liberates the person, whereas taking the division to be correct pushes the person into the life of becoming. This is the established truth of the concluding portion of all Vedas, declares Vedanta. [Verse 71]

Verse 72

न मताभिनिवेशित्वात्र भाषाऽऽवेशमात्रतः ।
मुक्तिर्विनाऽऽत्मविज्ञानादिति वेदान्तडिण्डिमः । ७२ ।

*Na matābhinivēśitvānna bhāṣā'vēśamātrataḥ,
Muktirvinā'atmavijñānāditi vēdāntaḍiṇḍimāḥ. 72*

One cannot gain liberation by religious or linguistic fanaticism. Vedanta declares that liberation cannot be gained without knowledge of the self. [Verse 72]

Verse 73

न काम्यप्रतिषिद्धाभिः क्रियाभिर्मोक्षवासना ।
ईश्वरानुग्रहात्सा स्यादिति वेदान्तडिण्डिमः । ७३ ।

*Na kāmyapraṭiśiddhābhiḥ kriyābhir mōkṣavāsanā,
Īśvarānugrahāt sā syāditi vēdāntaḍiṇḍimāḥ. 73*

Liberation cannot be gained by performing actions inspired by desire or by avoiding the prohibited ones. It can be gained by the grace of lord, declares proclaims. [Verse 73]

Verse 74

अविज्ञाते जन्म नष्टं विज्ञाते जन्म सार्थकम् ।
ज्ञातुरात्मा न दूरे स्यादिति वेदान्तडिण्डिमः । ७४ ।

*Avijñātē janma naṣṭaṃ vijñātē janma sārthakam,
Jñāturātmā na dūre syāditi vēdāntaḍiṇḍimah. 74*

if one does not know Atman in one's life time, his life is wasted. On the other hand, human life is fulfilled if one knows Atman in one's life time. Vedanta declares that Atman is not far away from the knower (different from knower). [Verse 74]

Verse 75

दशमस्य परिज्ञाने नायासोऽस्ति यथा तथा ।
स्वस्य ब्रह्मात्मविज्ञान इति वेदान्तडिण्डिमः । ७५ ।

*Daśamasya pariññānē nāyāsō'sti yathā tathā,
Svasya brahmātmavijñāna iti vēdāntaḍiṇḍimah. 75*

There is no exertion in knowing that the tenth person is indeed safe. in the same way, there is no exertion involved in knowing one's own true nature as Brahman, declares Vedanta.[Verse 75]

Verse 76

उपेक्ष्यौपाधिकान् दोषान् गृह्यन्ते विषया यथा ।
उपेक्ष्य दृश्यं यद्ब्रह्म इति वेदान्तडिण्डिमः ।।

*Upēkṣyaupādhikān dōṣān grhyantē viṣayā yathā,
Upēkṣya drśyaṃ yad brahma iti vēdāntaḍiṇḍimah. 76*

in appreciating materials like sugar, we ignore the shape in which it is obtained. in the same way, declares Vedanta, one has to appreciate the underlying Brahman beyond what is seen on the surface. [Verse 76]

Verse 77

सुखमल्पं बहुक्लोशो विषयग्राहिणां नृणाम्।
अनन्तं ब्रह्मनिष्ठानामिति वेदान्तडिण्डिमः । ७७ ।

*Sukhamalpam bahuklēsō viṣayagrāhiṇām nṛṇām,
Anantaṁ brahmaniṣṭhānāmiti vēdāntaḍiṇḍimah. 77*

People who seek pleasures get a little Joy and a lot of pain. on the other hand, declares Vedanta, those who abide in Brahman gain infinite happiness. [Verse 77]

Verse 78

धनैर्वा धनदैः पुत्रैर्दारागारसहोदरैः ।
ध्रुवं प्राणहरैर्दुःखमिति वेदान्तडिण्डिमः । ७८ ।

*Dhanairvā dhanadaiḥ putrairdārāgārasahōdaraiḥ,
Dhruvaṁ prāṇaharairduḥkhamiti vēdāntaḍiṇḍimah. 78*

Wealth alone with the means to gain it, sons, wife, brothers and sisters or a house, all of them, drain the vitality of a person and cause him only sorrow, declares Vedanta.[Verse 78]

Verse 79

सुप्तेरुत्थाय सुप्त्यन्तं ब्रह्मैकं प्रविचिन्त्यताम्।
नातिदूरे नृणां मृत्युरिति वेदान्तडिण्डिमः । ७९ ।

*Suptērutthāya suptyantaṁ brahmaikampravicintyātām,
Nātidūrē nṛṇām mṛtyuriti vēdāntaḍiṇḍimah. 79*

The seeker should incessantly contemplate upon Brahman from the time of waking up till he goes to bed. for, to the humans, death is not in the distant future, declares Vedanta. [Verse 79]

Verse 80

पञ्चानामपि कोशानां मायाऽनर्थव्ययोचिता ।
तत्साक्षी ब्रह्मविज्ञानमिति वेदान्तडिण्डिमः । ८० ।

*Pañcānāmapi kōśānām māyā`narthavyayōcitā,
Tatsākṣī brahmavijñānamiti vēdāntaḍiṇḍimahaḥ. 80*

All the five sheaths are transient appearances alone. They are not real and deservingly so. But, the witness of those sheaths is Brahman. This is the true knowledge, declares Vedanta. [Verse 80]

Verse 81

दशमत्वपरिज्ञाने नवज्ञस्य यथा सुखम् ।
तथा जीवस्य सम्प्राप्तिरिति वेदान्तडिण्डिमः । ८१ ।

*Daśamatvaparijñānē navajñasya yathā sukham,
Tathā jīvasya samprāptirīti vēdāntaḍiṇḍimahaḥ. 81*

The one who has known the nine persons becomes happy when he knows the tenth person. in the same way, when the individual knows his true nature, declares Vedanta, he gains infinite happiness.[Verse 81]

Verse 82

नवभ्योऽस्ति परं प्रत्यक् नव वेद परं परम्।
तद्विज्ञानाद्भवेत्तुर्या इति वेदान्तडिण्डिमः ॥ ८२

*Navabhyō'sti param pratyak nava vēda param param,
Tadvijñānādbhavētturyā iti vēdāntaḍiṇḍimāḥ. 82*

The innermost reality of the individual (Atman) is distinct from the nine categories (The five sense organs / the five organs of action / Four different levels of mind / The five Vital forces / The five elements together with ignorance, desire, action and the individual). One who knows these nine categories as non-Atman, gains the fourth (Transcending the three states of experience), Namely Atmanm, thus proclaims Vedanta.[Verse 82]

Verse 83

नवाऽऽभासा नवज्ञत्वात् नवोपाधीन्वात्मना।
मिथ्या ज्ञात्वाऽवशिष्टे तु मौनं वेदान्तडिण्डिमः ॥ ८३ ॥

*Navābhāsā navajñatvāt navōpādhīn navātmanā,
Mithyā jñātvā'vaśiṣṭē tu maunam vēdāntaḍiṇḍimāḥ. 83*

The above nine limiting adjuncts are mere appearances. The truth of these nine is the knower alone. The knower should Recognise these nine as unreal. Then one remains in silence as the end result of all negation, declares Vedanta. [Verse 83]

Verse 84

परमे ब्रह्मणि स्वस्मिन् प्रविलाप्याखिलं जगत् ।
गायन्नद्वैतमात्मानमास्ते वेदान्तडिण्डिमः । ८४ ।

*Paramē brahmaṇi svasmin pravilāpyākhilam jagat,
Gāyannadvaitamātmānamāstē vēdāntaḍiṇḍimahaḥ. 84*

The seeker of self-knowledge Recognises the supreme reality Brahman as his own essential nature. He resolves the entire universe in that non-dual atman and keeps on singing its glory, declares Vedanta. [Verse 84]

Verse 85

प्रतिलोमानुलोमाभ्यां विश्वारोपापवादयोः ।
चिन्तने शिष्यते तत्त्वमिति वेदान्तडिण्डिमः । ८५ ।

*Pratilōmānulōmābhyāṃ viśvārōpāpavādayōḥ,
Cintanē śiṣyatē tattvamiti vēdāntaḍiṇḍimahaḥ. 85*

From atman arises the space; from space the air; from air the fire; from fire the waters; and from waters the earth. This is the nature's order. The universe is superimposed on reality in this order. This superimposition can be negated in the reverse order by (Cognitively) resolving successively earth into water, waters into fire, fire into air, air into space and finally space into Atman the irreducible remainder which is the reality, declares Vedanta. [Verse 85]

Verse 86

नामरूपाभिमानस्स्यात्संसारस्सर्वदेहिनाम् ।
सच्चिदानन्ददृष्टिस्स्यान्मुक्तिर्वेदान्तडिण्डिमः । ८६ ।

*Nāmarūpābhimānassyāt saṁsārassarvadēhinām,
Saccidānandadr̥ṣṭissyānmuktirvēdāntaḍiṇḍimāḥ. 86*

When a person is committed to the things of the world(Name and form) as 'Me' and 'mine', he is caught in the life of becoming. This is true with every human being. On the other hand, if one gains the vision of existence-Awareness-happiness, that is the liberation, thus declares Vedanta. [Verse 86]

Verse 87

सच्चिदानन्दसत्यत्वे मिथ्यात्वे नामरूपयोः ।
विज्ञाते किमिदं ज्ञेयमिति वेदान्तडिण्डिमः । ८७ ।

*Saccidānandasatyatvē mithyātvē nāmarūpayōḥ,
Vijñātē kimidaṁ jñēyamiti vēdāntaḍiṇḍimāḥ. 87*

'When once it is known that existence-awareness-happiness is the reality and names and forms are unreal', Vedanta demands, 'is it necessary to explore this world further?' [Verse 87]

Verse 88

सालम्बनं निरालम्बं सर्वालम्बावलम्बितम् ।
आलम्बे नाखिलालम्बमिति वेदान्तडिण्डिमः । ८८ ।

*Sālabanaṁ nirālabhaṁ sarvālabhāvalambitam,
Ālabhēnākḥilālabhamiti vēdāntaḍiṇḍimāḥ. 88*

Brahman is the substratum for all the attributes (The entire universe); yet it has no attributes intrinsically, hence, being the ultimate substratum, it sustains the entire universe as the ultimate ground or arena of everything, and at the same time, from its own stand-point, it sustains nothing, for, there is none other than itself, declares Vedanta. [Verse 88]

Verse 89

न कुर्यात् न विजानीयात् सर्वं ब्रह्मेत्यनुस्मरन्।
यथा सुखं तथा तिष्ठेत् इति वेदान्तडिण्डिमः।८९।

*Na kuryāt na vijāniyāt sarvaṁ brahmētyanusmaran,
Yathā sukhaṁ tathā tiṣṭhēditi vēdāntaḍiṇḍimaḥ. 89*

The enlightened person sees everything as Brahman. He may not act or he may not try to know anything in particular. He remains happily as Brahman, proclaims Vedanta. [Verse 89]

Verse 90

स्वकर्मपाशवशगः प्राज्ञोऽन्यो वा जनो ध्रुवम्।
प्राज्ञस्सुखं नयेत्कालमिति वेदान्तडिण्डिमः।९०।

*Svakarmapāśavaśagaḥ prājñō'nyō vā janō dhruvam,
Prājñassukhaṁ nayētkālamiti vēdāntaḍiṇḍimaḥ. 90*

Whether a person is enlightened or otherwise, he has to reap the results of his earlier actions (Which have given birth to this body). The enlightened person spends the time of his life with happiness, declares Vedanta. [Verse 90]

Verse 91

न विद्वान् सन्तपेच्चित्तं करणाऽकरणो ध्रुवम्।
सर्वमात्मेति विज्ञानात् इति वेदान्तडिण्डिमः।९१।

*Na vidvān santapēccittaṁ karaṇā'karaṇō dhruvam,
Saravamātmēti vijñānāt iti vēdāntaḍiṇḍimaḥ. 91*

The enlightened person is not tormented whether he is engaged in actions or not. This is so because, declares Vedanta. He has firm knowledge that everything is Atman alone. [Verse 91]

Verse 92

नैवाभासं स्पृशेत्कर्म मिथ्योपाधिमपि स्वयम्।
कुतोऽधिष्ठानमत्यच्छमिति वेदान्तडिण्डिमः । ९२ ।

*Naivābhāsaṃ spr̥śēt karma mithyōpādhimapi svayam,
Kutō'dhiṣṭhānamatyacchamiti vēdāntaḍiṇḍimahaḥ. 92*

Action cannot on its own taint even the reflection (Of the Awareness in the mind, namely the witness), which is but a limiting adjunct. Where is the question of the action tainting the Substratum, the Awareness, demands Vedanta. [Verse 92]

Verse 93

अहोऽस्माकमलं मोहैरात्मा ब्रह्मेति निर्भयम्।
श्रुतिभेरीरवोऽद्यापि श्रूयते श्रुतिरञ्जनः । ९३ ।

*Ahō'smākamaḥ mōhairātmā brahmēti nirbhayaṃ,
Śrutibhērīravō'dyāpi śrūyatē śrutirañjanaḥ. 93*

What a wonder! enough of delusions for us! the drum beat of the Vedas declaring fearlessly that Atman is indeed Brahman is being heard even now. What a pleasant message it is! [Verse 93]

Verse 94

वेदान्तभेरीझङ्कारः प्रतिवादिभयङ्करः।
श्रूयतां ब्राह्मणैश्श्रीमदक्षिणामूर्त्यनुग्रहात् । ९४ ।

*Vēdāntabhērījhaṅkāraḥ prativādibhayaṅkaraḥ,
Śrūyatāṃ brāhmaṇaiśśrīmadakṣiṇāmūrtyanugrahāt. 94*

The followers of the Vedas come to listen to the drum beat of Vedanta by the grace of the lord Dakshinamurthy, this sound is frightening to those who argue against the Vision of Vedanta. [Verse 94]